

6

REMARKS
UPON THE
BISHOP of LONDON's
PASTORAL LETTER.
IN
Vindication of Mr. WHITEFIELD,
AND
His Particular DOCTRINES.

By ROBERT SEAGRAVE, M. A.

*Great Men are not always wise : neither do
the Aged understand Judgment.*

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L O N D O N :

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REMARKS

UPON

The BISHOP of *London's*
PASTORAL LETTER.



THE Right Reverend Prelate, who presides over this great Metropolis, having publish'd a Pastoral Instruction, wherein I apprehend his Lordship has *mistaken* the Case in View, and deliver'd himself in a Manner, not so *consistent* with the *antient* Truths of the Gospel, as might have been hoped; That Impartiality, and Regard for Truth, which induc'd me to take a share in the late Controversy against Dr. TRAPP, lays me under some measure of Obligation equally to remonstrate against the BISHOP.

I shall really endeavour to treat a Personage of his Lordship's Character, and Distinction, with all the Decency possible: Nevertheless I must not accept the Persons of Men, there is a Regard which must weigh with me to treat the Subject in a full and effectual manner. Though a Decency be due to Men, a Duty *beyond* this is always due to our *great Master*.

His Lordship's Letter introduces it's self after the manner of Dr. TRAPP, Dr. STEBBING, Dr. SKERRET, and others, under the Form of a Caution or Preservative against certain Evils lately sprung up in Religion. It would be thought to strike at *Lukewarmness* and *Enthusiasm*, but, as I conceive, is really a palliating the present Degeneracy of the Age, on the one part, and on the other a Calculation to suppress and overthrow what is true Religion, and original Christianity. If these Evils be parallel, and equal, as his Lordship should seem to have set before him, whence has he dealt to them with so unequal an Hand? Two Thirds of his Discourse labour against poor *Enthusiasm*, whilst the Pages that touch upon *Lukewarmness*,

warmness, are remarkably soft, and far from being an adequate Representation on that side of the Question.

As to his Lordship's *middle way* in Religion, I do not understand it. It may have a shew of Wisdom and Moderation, and may agree with the Morality of *Seneca*, or *Cicero*, but the Gospel does not set forth any thing of this kind. Middle Ways, and Neutralities, are political, but are generally injurious to Truth.

His Lordship must excuse me too, that I cannot discern the Propriety in any Sense of terming Lukewarmness an *Extreme* in Religion. Coldness is such indeed. Lukewarmness, in the ordinary Idea of the Word, is neither *hot* nor *cold*, consequently no Extreme. I should have thought his Lordship might have discern'd in the Manners of the Age the *real* Extreme, without much difficulty; had it *suit*ed to have found it.

The Pastoral Caution declares its Intention to be, "To shew lukewarm Christians how imperfect a State they are in." Surely this Representation of the Dan-

Danger of such Persons is *very imperfect*, and far from being *answerable* to the Occasion, which call'd for it. If I understand it in a right light, it's View is to keep the bulk of Mankind in their ordinary way of Religion, his Lordship's *middle Way*, secure and unawaken'd; without judging it necessary to look out for Assistance at the hand of an Itinerant and Enthusiast.

In my humble Opinion, the Depravity of the present Age, and particularly the Ignorance, and Coldness, so reigning in our Church-Professors, might have met a much sharper Rebuke, if rebuked at all, from the Pen of a Diocesan Prelate. Howsoever Mr. *Whitefield's* Preaching, from various insignificant Circumstances, stands condemn'd by the Clergy, I still esteem it an happy Incident; and that it was necessary to *awaken*, and *stir up* Mankind, to seek both after new *Light*, and new *Manners*. It has been evident, all the eloquent and harmonious Preaching of our Clergy notwithstanding, the Age has been daily *sinking* in Vice and Corruption. A Reformation has not been effected by them; whilst Mr. *Whitefield's* Endeavours,

vours, which go upon a quite contrary Scheme, *have* effected it, as I could produce *specific Instances*, were it necessary, in a large and visible Measure. Surely our Clergy do not look angry upon his Endeavours through any perversion of Self-Interest. We must not presume to think they are afraid of suffering by its Consequences any *Diminution* of their *Authority*, or *Profits*.

In the Letter before me, the first Part, eight general Considerations are proposed for the Cure of *Lukewarmness*. So far as these Considerations are of a moral and useful Nature, and so far as that will go, I have no Objection to them. But alas was his Lordship, from his great Learning and Experience, to offer eight thousand Considerations, it would all be ineffectual, unless the Grace of God sets in with it, as a *supernatural Assistance*. Moral Argumentation will never do. It cannot reach Men's Affections; it cannot touch the Will; or to speak more properly, give us a new Will, instead of our natural Obstinacy, and Corruption. Yet his Lordship does not mention any Necessity of supernatural Assistance. He has not been
pleased

pleased to put Mankind in mind, that *supposing* they *do* arrive at desirable Degrees of Righteousness, they are oblig'd to renounce *all this human Righteousness*; (Goodness, his Lordship calls it, though I do not remember it *once* so call'd in the Gospel) and be content to receive the Imputation of Christ's Righteousness, instead of it, for *Justification* and *Salvation*.

The Pastoral Letter thinks fit to teach,
 " That Men will be accepted and reward-
 " ed of God (see Page 17th,) according
 " to the Degree and Measure of Good-
 " ness to which they have arrived in this
 " Life." Whereas, the *Liturgy* of our Church, and particularly the *Eleventh* of the *Thirty Nine Articles*, teaches that *we are accounted Righteous before God only for the Merit of our Lord and Saviour Jesus Christ*: That is, as I apprehend it, through his personal Righteousness, truly and altogether unexceptionable, *imputed* and *set* to us, instead of our own. His Lordship's Scheme, and the same for several Years has been the prevailing Scheme of our Clergy, in effect *excludes* Christ out of the Question. His Name is now and then brought into a Sermon for Form's Sake, but

but the Substance of their Sermons turns upon the View of Persons being to be fav'd by their moral Endeavours. *This*, with rejecting the *Necessity of supernatural Assistance*, for so in the main they do, though, when press'd, they would *seem* on the other side, is no better than natural Religion, that very natural Religion the Clergy themselves inadvertently complain of; cloath'd with Phrases only *seemingly* of a Gospel-Import, but never *truly* so: A kind of fraudulent Language highly injurious to Christ, which wholly *hides* his Excellency at the same time that it ought to *shew* it. It keeps the Beauty of the Gospel out of Mens sight. Christ is no Saviour *in part*. We want him for the *whole*. Every thing short of this is no other than Disbelieving. A *real Evil* lies in this modern Scheme, whatsoever is in Mr. *Whitefield's*, whether Clergymen preach it through *Design*, or whether through *Inadvertency*. It is *weak* as to every great Purpose that should be charg'd upon it.

After all our moral Attainments, God knows wretched Attainments at best, then only we attain the true Acceptance, when we believe on him whom God has

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sent:

sent : whom he has anointed, and seal'd, for this grand Purpose.

A Believer disavows both his Virtue, and his Repentance, in the View of Salvation ; in which, to what Christ has done, he is unable to *add* the least Grain. It is *spoil'd* by being *added to* : And what is a Cloathing of Man's own Righteousness in Comparison of a Cloathing from him, whose Virtues were perfect in every kind ? This stands the Test of Divine Judgment, and is suitable to Heaven indeed. If Men will not *submit* to receive this glorious Gift, such is *Unbelief*, and an *Ignorance* of the Gospel, even in a Christian Country.

This falling away of our Clergy from the Principles of the Reformation has been remonstrated over and over ; but when it will be amended, or when this Inadvertency will be ingenuously acknowledged, I cannot take upon me to say. However, it is a Pleasure to the Friends of the Reformation, that numbers of the Laity begin to *consider*, and *see*. Numbers of our Citizens who are not afraid of being a little unpolite, and who dare to know,

know, begin to enquire after and relist the original Doctrines of the Gospel. I do not mean by following Mr. *Whitefield* only, but by several other Means they are taking to come at Truth. I am not attach'd to the Persons of Men, or to the *Dissenters*, for any other Reason but because I think they have the *Truth* with them; and, for aught I discern, notwithstanding some small Concessions, or Concessions to serve a Purpose from the Ecclesiastical Quarter, are likely to have it. I mean the Free-Grace *Dissenters*.

Protestant *Consistency* is the Point I have set out upon. And is always the Rule (if a bad one, I am sorry for it) so far as my Imperfection will admit both of my Judgment, and Esteem. I have seen, think at least I have seen Inconsistency in our Clergy, not only in Conduct, but in the *Fundamentals* of Religion. In case the Clergy will not look into this Matter, and rectify it, I am absolutely of opinion in opposition to all Bigotry, that Mankind has a Right to look into it themselves, and to hear the Truth *upon* *whatsoever spot of Ground they can possibly find*

find it. The Gospel is not confin'd, except with Bigots, either to *Men* or *Places*.

We have seen the Inefficacy of mere *moral* Doctrines for several Years. What have they done? What have they brought forth, comparatively to the despis'd Labours of a poor travelling *Enthusiast*? Nothing can *restore* the almost perish'd Interest of Religion. Nothing can *justly answer Infidelity* and *Deism*, (natural Religion being all on the same side) except acknowledging the genuine Principles of the Gospel, and *keeping to them* when acknowledg'd. Consistency may avail much, Inconsistency never can.

I am now coming to the *second Part* of the Pastoral Instruction before me, which concerns *Enthusiasm*. I hope to prove what his Lordship is pleas'd to term *Enthusiasm*, is in the main the old and genuine Doctrine of Christianity.

It must be allow'd by every body, *Enthusiasm*, where it exists, is an Extreme in Religion, and ought to be avoided. His Lordship has fill'd several Pages of his

his Instruction with Quotations out of Mr. *Whitefield's* Journal, which he esteems *Proofs* that this Person is an *Enthusiast*. It is observable, these Quotations chiefly regard Mr. *Whitefield's* private Opinion about particular Incidents; but what is all this, were it much more, to *his public Doctrines* which he justly complains to be omitted in the Church? His Doctrines of Regeneration, and Justification, are not the less true for these Incidents. They are exactly in the Sense of the Gospel, and such which Mankind *ought* to have been apprised of long since, *elsewhere*. His general Preaching corresponds with the Scriptures, and with the *Liturgy* of the CHURCH OF ENGLAND, particularly with it's *Thirty-nine Articles*, taken in their grammatical and obvious Sense: I say in their grammatical and obvious Sense. On the other hand, there is no dealing with Subscribers who cannot be ty'd to any particular Sense: Such have evidently an unhappy Art of explaining things away, till there is no *proper* Meaning left in them.

These Doctrines Mr. *Whitefield* keeps to in their original Sense. And if they
were

were true once, in the times of primitive Christianity, the same supernatural Assistances of God ought to be expected equally now, and for ever. It is the Inconsistency of too many Clergymen, and their having departed from the Simplicity of the Gospel, which affords the greatest Handle to *Infidels*.

His Lordship remarks on the Head of *Enthusiasm*, Page 20, that the *extraordinary Operations* of the Spirit of God, by which the Apostles were enabled to work Miracles, and speak with Tongues, have ceas'd. To this I readily submit; nor do I know any Person who makes Pretensions to such. His Lordship's Account here at first sight looks satisfactory; but the Words at the close of his Paragraph, are what I except against, as implying a Denial, when strictly examined, even of the *ordinary Operations*, according to a known Maxim; of Things which do not *appear*, and those which do not *exist*, the account is the *same*. Let us hear the Paragraph through. " The ordinary
 " Gifts and Influences of the Spirit, which
 " still continue, are convey'd in a different
 " Manner, and for Ends and Pur-
 " poses

" poses of a more private Nature; and
 " however real and certain in themselves,
 " are no otherwise *discernible*, than by
 " their *Fruits* and *Effects*, as these appear
 " in the *Lives* of Christians." Dr.
 TRAPP, Dr. STEBBING, and others, re-
 present this Case in much the same Light.
 Dr. TRAPP indeed says, the Operations
 of the Holy Spirit are not discernible from
 the Operations of our own *Minds*. My
 Lord of *London* does not acknowledge,
 that they are discernible in *themselves*.

Now if these Operations are not dis-
 cernible in *themselves* to experienced, and real
 Christians, especially Ministers, I should
 be glad to know what Ground or Au-
 thority they have to assert the Thing at
 all. There is no Ground for any moral
 Assertion, but one of these two, *Expe-*
rience, or *Faith*. I presume our modern
 Clergy will not say that they assert spiri-
 tual Operations only *upon Faith*. This
 would derogate from their Reputation.
 And, if they acknowledge them as a
 Matter of their *own Experience*, where-
 fore are they offended at Mr. *Whitefield*
 for asserting so *signal a Privilege* of the
 Christian Church?

To

To prove that the Operations of the Spirit are discernible *in themselves* with *real* Christians (for *nominal* Ones are out of the Question) that is, that such Persons have a *Feeling*, and distinct *Perception* of these Operations, at times, I shall survey the true Sense of the *Scriptures*, and the Passages of our own *Liturgy* on this Head.

My Lord of *London* has, indeed, himself recited several Parts of our Liturgy, but it is observable such *strong Passages* are omitted by his Pen (I hope accidentally) which would have put this Point absolutely out of Dispute, with respect to the Opinion of *the Church*.

In the Office of the Ordination of *Deacons*, which it is somewhat wonderful his Lordship should overlook, the BISHOP puts an express Question to the Candidate for Holy Orders, *Do you trust that you are moved by the Holy Ghost?* To which the Person answers (by Experience surely) *I trust so.* I ask, can a Person be *moved* by the Holy Ghost, and not perceive and be sensible *that* he is mov'd? Must it not be

an Operation upon the *Spirit* parallel to one upon the *Body*? Now I presume the same divine Power is as necessary to produce a (*real*) Christian, as is necessary to produce a (*real*) Minister. Again,

In the Office for the Visitation of the Sick, the Minister expressly *prays*, that Almighty God would cause the Person to *know*, and **FEEL**, that there is none other Name under Heaven given to Man, in whom and through whom he may receive Health and Salvation but only the Name of our Lord *Jesus Christ*.

The last Passage by his Lordship omitted, is this ;

The 17th Article of the Church.

Our Election in Christ is full of sweet, pleasant, and unspeakable Comfort to godly as such Persons, and FEEL in themselves the working of the Spirit of Christ.

It appears then plainly that the *Liturgy* acknowledges *inward Feelings* ; consequently so far I have prov'd the Operations of the Spirit discernible *in themselves* ;

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that

that is, *farther discernible* than my Lord of London, Dr. Trapp, and others, do allow on the present Occasion. Let Mankind judge *who* dissent from the Doctrines of the Church of England.

But the *principal* Proof I would offer on this Point are the following *Scriptures*. The Reader will please to take along with him, that the Texts concern the Experience of not *nominal*, but *real* Christians.

Rom. viii. 16. *The Spirit of God beareth witness with our Spirit, that we are the Children of God.* I would ask, can the Spirit of God bear *witness* to a Christian, and his Testimony not be *discern'd*? Unless discern'd, it would be *no* Testimony to him.

2 Cor. i. 22. *Who hath also sealed us, and given the Earnest of the Spirit in our Hearts.* Can an Earnest of the Spirit be given in the *Heart* and the Heart altogether *insensible* of it?

2 Cor. xiii. 5. *Know you not your own selves, how that Christ is in you except ye be*

be Reprobates? Can a Thing be *actually known* and not discerned?

1 Cor. ii. 10. *But God hath revealed them unto us by his Spirit.* As a natural Object revealed to a natural Man is discern'd, so is a spiritual Object by a spiritual Man. The Gospel is not properly a Revelation to the Eye, or to the Ear, of Mankind; until made to the Spirit it is to them *no Gospel* at all. Through want of considering this Case much Confusion hath attended Men, and many Things are continually passing for Religion, which are nothing but *Formality*, and *Habit*. I apprehend, then the Gospel commences when a Man believes the whole Righteousness of Christ, as given and set to him, instead of his own.

2 Cor. iii. 17. *Where the Spirit of the Lord is, there is Liberty.* The Spirit and Conscience of a Christian, soon as he has tasted the Riches of Christ, are very different from the Condition of a *mere natural* Man. It is deliver'd from Bondage, and Terror, touching God's Laws and Futurity, by perceiving the Sentence of Condemnation cancell'd in the Death of Christ,

and a new Title obtain'd to Heaven by an unexceptionable Righteousness which cannot fail. There are no *Spots* in the Morality of Christ, that Title is *suitable to Heaven indeed*. Thus are fulfill'd upon a Christian all the Promises of the Gospel, which are truly rich and precious, he is brought into a new Posture. He sees himself in a *new Light*, and God in a *new Light*, according to the Apostle, *Ye have not receiv'd the Spirit of Bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

1 Theff. i. 5. *Our Gospel came to you (real Christians) not in Word only, but also in Power, and in the Holy Ghost, and in much Assurance.* Nominal Christians have the Word, but others have the Power; and by that very Power, are alive, and sensible.

1 Pet. ii. 3. *If so be ye have tasted that the Lord is gracious.* Can any Person taste, and not discern that he tastes?

Rom. xv, 13. *Now the God of Hope fill you with all Joy and Peace in believing,*

lieving, that you may abound in Hope through the Power of the Holy Ghost. Can a Person be fill'd with Joy, nay with all Joy, and not know it?

Rev. iii. 20. *Behold I stand at the Door and knock: If any Man (a real Christian) hear my Voice, and open the Door, I will come in to him, and sup with him, and he with me.* If a bodily Supper is sensible to the natural Man, so must a spiritual Feast be to those who have a spiritual Sense. There is an Analogy, and Sameness of Reason for the Thing.

Rev. ii. 17. *He that hath an Ear, let him hear what the Spirit saith unto the Churches. To him that overcometh (real Christian, who overcomes this World by Faith) will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it.*

This last Passage sets the spiritual Enjoyment of a Believer in so strong and collective a Light, that I cannot conceive any Words could have express'd it more fully.

fully. The Whole can never be explained away *fairly*. Persons may use Sophistry as much as they please: There are who are capable of evading any thing, and who will never lose Ground, except Inch by Inch ; but a disinterested and unprejudiced Reader will not, I am persuaded, require farther Satisfaction, that the *Scriptures do hold out* the Doctrine I am contending for. A Discernment of spiritual Operation, far be it from me to say at all Times ; but as I have said before *at Times*, is the undoubted Portion of the *real* Church in all Ages. Indeed, the true Door of Admission into this Church, is not Man's Power, but God's *only*. May those who have not been effectually admitted yet, in due Time find an Entrance ! I know none who are excluded, whenever the Grace of God separates them from that secret Pride which is in Nature, and gives them power to believe. They will then change their Opinion.

There appears a Paragraph in the Diocesan Letter before me, wherein the Reader may meet with a Specimen of his Lordship's Sentiments with regard to the Spirit ; a very remarkable Specimen,
when

when weigh'd thoroughly, if I am not mistaken.

“ We are firmly persuaded, (says his
 “ Lordship, Page 26.) in general, that we
 “ live under the gracious Influence of
 “ the *Holy Spirit*, and that he both ex-
 “ cites and enables us to do good. But
 “ that this or that *Thought* or Action is
 “ an Effect of the sole Motion or im-
 “ mediate Impulse of the Spirit, without
 “ any Co-operation of our own Mind ;
 “ or that the Holy Spirit, and our natu-
 “ ral Conceptions, do respectively con-
 “ tribute to this or that *Thought* or Ac-
 “ tion in such a *Measure*, or to such a
 “ Degree; these are things we dare not
 “ say ; both because our Saviour has told
 “ us, that we know no more of the
 “ *Workings* of the Spirit, than we know
 “ of the Wind, *from whence it cometh*,
 “ *and whither it goeth*, and because we
 “ clearly see, that all *Pretences* to that
 “ Knowledge, unless accompanied with
 “ the proper Evidences of a divine In-
 “ spiration, would open a Door to end-
 “ less Enthusiasm and Delusion.”

Upon

Upon this I observe, if his Lordship demands in the Case of Mr. *Whitefield* the Evidences of divine Inspiration, meaning the *extraordinary*, it is beside the purpose. Mr. *W.* neither claims the *Thing* nor its *Evidences*. If his Lordship means the Evidences of *ordinary* Inspiration, or the Tokens of his ministerial Qualification, these appear, in my Apprehension, from his preaching the real *Truths* of the Gospel, his preaching with *Power*, and from the *Regularity* of his private Life. As to the Evidences of the ordinary Working of the Spirit in *Believers in general*, these are chiefly to a Christian himself, which a Stranger intermeddles not with. They are also perceptible in a degree to *some* besides, that is, to *real* Christians, by Analogy, and by Comparison of Experience. On the other hand, there *are* Persons in the World to whom these Evidences are *never capable of being represented*. A natural Man merely neither understands, nor believes it, any more than a Man born blind does *Light* or *Colours*. There is no End of such a one's calling for Evidence. I see the Light at Noon-day; a blind

blind Person asks me what Evidence do I give him that I see it : I answer, that it is impossible for him to receive any, while to my self the Light comes attended with its own Evidence, nor is it in the power of any Argument to make it plainer than it is in its own Nature.

If the Reader pleases to read his Lordship's Paragraph once again, I cannot help thinking he will look upon it to have the Appearance of being an Evasion, and utter Denial, even of *ordinary* Operations ; I say, the Appearance, far be it from me to charge his Lordship with not believing the Point, but I could wish his Acknowledgment of it *had been more indisputable*. That *this* or *that* Thought or Action is an Effect of the sole Motion, &c. That the Holy Spirit, and our natural Conceptions, do respectively contribute to *this* or *that* Thought or Action in *such a Measure*, and to *such a Degree* ; these are things we *dare not* say, says his Lordship. Neither dare I say that this Account of the Point renders his Lordship's Belief of it *irrefragably* plain. Indeed *I should have thought it the very Picture of Evasion in all its Shapes*, had it not come from his Lordship.

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ship. Very inconclusive too is the *Reason* his Lordship has given why he *dares not* assert any Perceptibility of the Spirit. " Our Saviour has told us, that we know " no more of the *Workings* of the Spirit, " than we know of the Wind, *from* " whence it cometh, and whither it go- " eth." This Similitude, which respects the Operations of the Spirit, only shews our Ignorance of the *Manner* of the Spirit's acting, not of *the acting* it's self. It does not at all affect the *very acting's Perceptibility*, for, we perceive the Wind in *it's self*, not *Effects* merely, which ought to be the *sole Case* were our modern Divines right in their Parallel; we feel it upon our Bodies, and hear the Sound thereof. Besides, with humble Submission, I cannot but think his Lordship's Argument very unhappy in another respect. True. Our Saviour told *Nicodemus* so, but sure not *US*, not the *Masters* of our present *Israel*!

His Lordship has thought fit, from the 27th to the 37th page to range in Order a number of Quotations out of Mr. *Whitefield's* Journal; with an *Insinuation*, that these Passages are each of them Proofs of this Person's Enthusiasm.

Upon

Upon supposition Mr. *W.* should be
 enthusiastical or misled in some Instances;
 this by no means affects the Truth
 of his principal Doctrines, which is the
 Point I stand upon: But I do not per-
 ceive in the Quotations referr'd to, any
 Instance of the kind his Lordship per-
 ceives, provided they be read carefully
 and without Prejudice. His Lordship ap-
 pears offended that Mr. *W.* should con-
 ceive himself to have a *special* and *imme-*
diat *Mission* from God, that he speaks
 of his Preaching as the *sole Work of a*
Divine Power, and that he boasts of
 the Effects of his Preaching as what *are*
wrought by the Holy Ghost. To which
 I answer; In my apprehension, (and I
 think I have consider'd it thoroughly) every
real Minister, not a nominal one indeed,
has a special, and immediate Mission
 from God. Every *real* Minister *does*
 preach by the Divine Power, and the
 good Effects of *such* Preaching are *seen*
 in the Improvement and Reformation of
 their Auditors. These evidence a Com-
 mission from God, howsoever *the Pul-*
pit be deny'd by Men: And whosoever,
 even Dissenting Minister, preaches with
 D 2 *such*

such Fruits of saving Efficacy, has a *better Commission* (if I, though no Methodist, am not an Enthusiast too) than an Imposition of Hands *merely*, or a Roll of Parchment, from all the Bishops in the World.

It is strange the Pastoral Letter should insinuate, under its eighth Remark on the Journal, that Mr. *Whitefield* is offering a *new Gospel*, unknown to the Generality of Ministers and People in a Christian Country. If the Doctrines are unknown, 'tis plain against the Letter, that the Clergy have omitted for some Time to preach them; and that their present Concessions are temporary to support their Reputation. He offers the old Gospel, and the *Clergy* (not *he*) have taken up a new one. The ingenuous part of Mankind begin to be sensible that such is the Case. Such who are convinc'd that the Distinction is just between *nominal* Christians, and *real*, do know, that an Ignorance of the Gospel in the *present* Age is *no Wonder* at all. And this may afford a Key to the Case of Mr. *Seward's* Conversion. The Bishop, (page 33d, and others) expresses *great Surprise*

at Mr. *Whitefield's* Supposition, that notwithstanding his moral Deportment for many Years, and publick Profession of Christ, he had but *lately* obtain'd any *saving Knowledge* of him. The Matter is no more than this, Mr. *Seward* had been a *nominal* Christian before, but not a *real* One; he had not before felt *the Power* of the Holy Spirit, nor had *submitted* to receive the absolute Righteousness of Christ, as his *only Confidence* for Salvation.

His Lordship complains, that Mr. *Whitefield* (for so I apprehend he will admit my understanding it) suggests, as if the *publick Service* and *Offices* of the Church were defective about Regeneration. Whereas, the Suggestion is *not such*; we suggest that the *Liturgy* is in favour of this Doctrine; but what does all this avail, when the Clergy of the Church *are defective in preaching it up*? This is the true State of the Matter. As to his Lordship's *Hope*, that the Generality of the Clergy are not defective; Hope is a very gentle Term, and considering the Occasion, I had almost said an evasive one. Let an Ecclesiastical Disorder be ever so great,

great, it is very difficult to have it plain, where it is plainly desir'd not to be so.

Witnesses and Proofs can be brought without number, that *the Generality* of our modern Clergy are not only defective as to maintaining the *antient* Protestant Doctrines, but for a long Tract of Years they have even preach'd *contrary* to them. Indeed they cannot *conveniently own* so much. They are now devising a kind of middle way to divert its appearing. But what must Mankind say to this ambiguous Conduct! What will they say, when they take the Conduct into their Hand, and weigh it well! Is *this* the way to confute *Infidels*? Is *this* the way to bring over *Schismatics*, or fill our Churches, at present so thin in many Places as scarce worthy to be call'd Congregations? Must it not rather tend to fill, and that *justly*, all the *Meeting-Houses* in the Kingdom?

Concerning this falling away of the Church from its own Principles, the Reader may see farther, if he pleases, in a Pamphlet some time since published by me, entitled, *Observations upon the Conduct of the Clergy*. But to proceed: The

Pastoral

Pastoral Instruction, Page 45, again allows the Doctrines of *Justification* by Faith alone, and *Sanctification* by the Spirit; yet unhappily, as I apprehend, presently *explains* them *away*: as thus; “ But I hope (says his Lordship) when “ your Ministers preach to you the Doctrine of Regeneration—They do not “ tell you that it must be *instantaneous*, “ and *inwardly felt* at the very time.” I am sensible these Words, *at the very time*, seem to be a Salvo, and are sometimes true with regard to the first Act of Regeneration, but his Lordship no where says inward Feelings *are to be found at any time*: He has before declared the Operations in his Opinion, to be *only* discernible *by their Effects*. [See Page 20.] So in regard to the Doctrine of *Justification* by Faith alone, his Lordship again hopes (Page 47.) that Ministers *explain* it in such a manner, as to make Works a *necessary Condition* of their being justify’d in the sight of God.

I beg leave to observe, according to the final Direction here laid down, Ministers and People *are to believe Regeneration*, and *not* believe it. They are to talk

talk of *Faith alone*, that is, Christ's active and passive Obedience, for *Justification*, and yet it must *not* be alone; it must be by Works, our Works, *also*: not only absolutely contrary to the Scheme of the Gospel, but, seriously consider'd, even to the common Use of Words.

Good Works are not a *Condition* of Justification, for then Christ could not be the *alone* Ground, and Author of it, which is ever *strictly* to be asserted, with Regard to Christ's Glory, and because of the common Inadvertency Mankind are so subject to on this Head. Indeed they are the Duty of a Christian: And why is not *this sufficient*? Mr. *Whitefield* does right, in my Opinion, to make Persons despair about being sav'd in *any measure* by Works, this is *the only way of bringing them to believe, and understand*, the Gospel. Morality will *still* be found in all *true* Believers, though upon a *new* and *different* Foundation; a Foundation of Thankfulness and Gratitude. *Antinomianism* is an ignorant Slander. The same Divine Power which enables them to believe, will produce every kind of Morality in

in them too, and will not suffer them to neglect the Law of Righteousness, though humanly speaking their Will should stand that way. Our good Works are good in their Place, but they have *nothing to do* in the Affair of *Justification*, that having ever been procur'd *already* by *Jesus Christ*, settled and finish'd before our Works were wrought, either good or bad; and our Concern for the whole Beauty of the Gospel, requires a *strict Assertion* of it.

Would Clergymen be consistent in their teaching, not asserting, and by and by overthrowing, the World might have hope. This *saying* and *unsaying* in Religion appear'd remarkably in Dr. TRAPP and others; and to speak freely, I do not see the Prospect *truly amended yet*.

If we have Church-Articles, as a *Standard* of Doctrine, why are they not *kept to*? If they are not kept to; but continually *explain'd away*, why do certain Persons constantly insist upon a *Church-Establishment*, and too many (I am not charging my Lord of London with this)

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esteem all Mankind Dissenters except themselves; nor would even permit a *Toleration*, could they avoid it, whilst *themselves* are really *the chief Dissenters*?

I am not an Advocate for Mr. *Whitefield*, or Ministers of the unestablish'd Interest, for any Reason but as they maintain the old Truths, and are thorough Protestants. I have a firm Aversion to *Arbitrary Power*, whether in the *State* or in the *Church*, and can sincerely say, to support *Truth*, not strictly Mr. *Whitefield*, or any Man, has been *my View* throughout this Controversy.

Such who are Friends to *Liberty*, will find it equally necessary to be Friends to the Principles of the *Reformation*. I am always of Opinion, *Protestant Liberty*, and *Protestant religious Truths*, are closely link'd together, and together must *stand or fall*.

' The *Reformation* can only subsist, and flourish, by the Principles it began upon. Every Thing else in some Shape or other
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tends to *Popery*, and *Slavery*. There is a *false* Policy in the World, an *over-valu'd* Learning, and a *mistaken* Wisdom; nothing except Consistency will bear Examination. TRUTH only IS GREAT, and, at *one Time or another*, WILL PREVAIL.

F I N I S.





